

iv THE RUSSIAN EDITOR'S

122 they were assisting the professors, and in time be
114 qualified to fill up their vacancies. The author,
Stephen Krasbeninicoff, one of the above-mentioned
six, was born in *Moscow*, and had his first education
in the Latin school of the convent of our Lord, where
he learned the principles of rhetoric and philosophy,
and excelled most of his school-fellows, both in capa-
city and application to his studies. Though he was
principally employed in the study of natural philoso-
phy, yet he shewed such inclination to geography
and civil history, that in the Year 1735 he was em-
ployed in these different enquiries at such places as the
122 professors themselves did not visit. In the year 1736
the members of the academy, being at *Yakutski*,
were informed, that the sea-officers had made but a
small progress in their discoveries, and that they
would not be able to reach *Kamtshatka* in several
years; the professors therefore having many useful
observations to make in *Siberia*, thought proper to
send before them a person, on whom they could de-
pend, to prepare for their reception at *Kamtshatka*.
To this trust Mr. *Krasbeninicoff* was appointed, and
at the same time was furnished with proper instructions
and directions. Some accidents prevented the professors
from arriving at *Kamtshatka*, excepting the professor
of astronomy; the others were ordered by the senate
to return to *St. Petersburg*, and in their way to
make further observations in *Siberia*. Thus all en-
quiries

vi THE RUSSIAN EDITOR'S

122 were informed of, they ordered him to join them, and return with them to *Petersbourg* in the year 1743. Mr. *Steller*, in his return from *Siberia*, died of a fever the 12th of *November*, 1745, in the town of *Toumen*.

128 When Mr. *Krasbeninicoff* had given the Academy of Sciences a full report of all his observations at *Kamtschatka*, and had likewise received all Mr. *Steller's* papers, it was thought proper to join these two works, and to commit their compilement to the person who had the greatest share in the merit of the discovery. This is the origin of the following description of *Kamtschatka*; a country never yet described by any author of credit, and where the manners and customs of the inhabitants are beyond measure singular and uncommon. It is to be wished that such writers as have hitherto given us accounts of new-discovered countries had taken the same pains to inform themselves that this writer hath. The author was advanced in the year 1745 to be an adjunct of the Academy of Sciences, and in the year 1750 was made professor of botany and natural history. He died in the 42d year of his age, when the last sheets of his book were printing off; and was one of those few whom personal merit alone, and no advantages of birth or fortune, contributed to raise.

102 For the better understanding of the geographical
128 descriptions, it was thought proper to add two maps
of

THE COUNTRY AND SOMATOLOGY OF THE KAMCHADAL

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164 groups in Kamchatka after being exposed to syphilis, alcoholism, tuberculosis
 177 and other consequences of Russian influence, show a marked increase over the
 former number. But these general observations are not corroborated by statistical figures.

114 The well-known investigator of Siberia, Patkanoff,¹ has shown that the groups
 161 which had adopted a higher system of economical organization (cattle breeding,
 177 agriculture, etc.) show a marked increase in population. But these groups do not
 609 include the Kamchadal. On the other hand the latest investigators of Kamchatka,
 the Swedish traveler Bergman² and the Russian Gapanovich,³ attest the same state
 of affairs as pictured by the author.⁴ Only the infusion of fresh blood may save
 the Kamchadal from extinction. And the Kamchadal are conscious of it. I
 remember that some Russian adventurers coming from Vladivostok after the
 Russian-Japanese War were welcomed and adopted by the villagers of the western
 coast of Kamchatka, and the hunting rights of their territory were extended to
 them, provided they settle there.

¹ S. A. Patkanoff, *On the Increase of the non-Russian Population in Siberia*, published by the Imper. Russian Academy of Sciences, St. Petersburg, 1911 (in Russian).

² Stan Bergman, *Falcons, Bears and Nomads—Reisen und Erlebnisse im wilden Kamtschatka*, Stuttgart, 1926, Chapter: "Durch sterbende Dörfer längs der Küste des Ochotskischen Meeres," pp. 177-180. German translation from the Swedish.

³ I. I. Gapanovich, *The Native Population of Kamchatka, North Asia*, Jour. Social Science, Moscow, 1925, No. 8, pp. 46-63 (in Russian).

3. [i.e., a decline in population due to syphilis, etc. -- Analyst]

CHAPTER V

METALS IN THE PREHISTORIC KAMCHATKA

114 In the beginning of the seventeenth century the Japanese Government pro-
 177 hibited all navigation beyond its home waters, and before the Russians conquered
 459 Kamchatka the Kamchadal were not acquainted with the use of metals. How-
 172 ever, there is no doubt that some iron instruments and other Japanese goods had
 325 reached Kamchatka through the Kurilians, even before the Russian invasion.
 Mr. Torii says that the Japanese never traded directly with Kamchatka, as con-
 tended by Bogoras.¹ The Japanese, according to Torii, exchanged their goods
 with the Ainos of Yezo. The latter sold them to their Kurilian kin at the regular
 fairs on the Island Rasava, and the Kurilians delivered them to the Kamchadal
 and the Kamchadal brought them to the Koryak and Chukchee. Thus the Kam-
 chadal got from the Kurilians swords, needles, iron pans, cotton stuff, dresses
 made of bark fiber, armors, plumb and silver earrings, belts with silver buckles,
 in exchange for fur-skins, before the Russians introduced metallic objects to them.
 In the excavations in many pits on the shores of the Kuril Lake, I found brass
 coins of the eleventh century, according to the decision of Professor Koganei,
 to whom I showed the coins. As the coins were only of one period we may draw
 the conclusion that at that period the Japanese trade with Kamchatka, through
 the Aino-Kurilian intermediary, was quite extensive.² The old Japanese coins
 had a hole in the center and it might be that Kamchadal women wore them as
 ornaments.

However, these trivial borrowings from the Japanese culture were quite insignificant and scanty and the real transition from the neolithic period to a metallic stage had taken place under the influence of the Russians, who brought to Kamchatka iron, copper, bronze and silver instruments, vessels and ornaments.

000 It was not so in central and western Siberia. There the Russians found old seats of metallic production. As the Russian invaders were chiefly warriors and not artisans they had to have recourse in their needs to native metal workers and iron smelters.

METALS IN SIBERIA

Siberia, as we have said, was acquainted with the use and manufacture of metallic objects, reduction of metals from their ores and making alloys before the Russian conquest. But the historical development of metallurgy in some places of Siberia was different from that of Europe.

¹ See Waldemar Bogoras, *The Chukches*, p. 54.

² According to Ershenitschikoff (vol. II, p. 40, in Russian) the Kamchadal called a needle "shik" and the Japanese as procurers of needles "shikaman."

[Pp. 22-36 have not been included in the file -- Analyst]

CHAPTER VIII

POTTERY

METHODS OF COOKING FOOD OF THE ANCIENT KAMCHADAL

114 At present the Kamchadal do not make clay pots. Until recently the opinion
 252 was widespread that they were not familiar with pottery, even in former times.
 323 Steller¹ and Krasheninnikoff,² in speaking of the ancient Kamchadal method of
 415 cooking food, mention only boiling in wooden troughs by means of red-hot stones,
 and there is nowhere in the writings of these authors a reference to clay vessels.
 Schrenk³ considers the absence of pottery among the Kamchadal as proved. He
 contends also that pottery was unknown to any of the so-called Pale-Asiatic
 peoples, with the exception of the Eskimo, whom he classes among them.

We wish to clear up the contradiction between the statements of some travelers, that the old Kamchadal cooked food in wooden troughs by means of red-hot stones and our archaeological finds of clay vessels.

Both means of cooking food, by boiling it in wooden troughs and in clay pots, were used. Pottery vessels were used in the permanent winter dwellings, while wooden troughs were used when traveling in winter or moving to fishing places in summer. Clay pots, being light breakable vessels, were not carried along, either by dog-teams or in canoes.

We must admit that Krasheninnikoff and Steller had no chance to observe cooking in clay pots, or to see the Kamchadal pottery, although that may appear improbable, when considering their long stay in Kamchatka and their ample and interesting description of the life of the Kamchadal in all other respects. As to the cooking in wooden troughs, both Krasheninnikoff (I, p. 362; II, pp. 38, 45, 46 and 74) and Steller (p. 322 and App., p. 36) describe in detail how fish and meat of land and sea animals were cooked with edible roots and other vegetables.

R. Torii says that the Sakhalin Ainu made clay pots and at the same time used dug-out trunks for boiling meat and fish in water heated by red-hot stones. He relates the same concerning the Kurilian Ainu. While moving for fishing and hunting purposes from one island to another and not being able to carry with them breakable pottery, they cooked their meals by means of hot stones put in wooden troughs filled with water.⁴

¹ G. W. Steller, *Beschreibung von dem Lande Kamtschatka*, Frankfurt und Leipzig, 1774.

² S. P. Krasheninnikoff, *Description of the Land Kamchatka*, vols. 1-11, 1819, St. Petersburg (in Russian).

³ Leopold von Schrenk, *Reisen und Forschungen im Amur-Lande*, Band II, St. Petersburg, 1867, p. 120.

⁴ See R. Torii, *Étude Archéologique et Ethnologique: Les Ainu des Îles Kouriles*, Journal College of Science Imperial University of Tokyo, vol. XLII, Tokyo, 1919-1921 p. 104.

The method of boiling water by means of red-hot stones is known among many peoples—the Eskimo, Polynesians, New Zealanders and others. The Kamchadal of central Kamchatka, says Rogers (*The Chukchee*, p. 194), even now extract fish-oil by trying out the fish in a dug-out with heated stones. The same was told by Dietmar of the Kamchadal of the village Kluchi on the Kamchatka River (Carl von Dietmar, *Reisen und Aufenthalte in Kamtschatka in den Jahren 1851-1855*, p. 376, St. Petersburg, 1860, Part I). In the work of Dr. Axel Krause (*Die Tlinkit Indianer, Expedition nach Eleni-Geeß der Nordwestküste von Amerika und der Beringstrasse*, Jena, 1868, p. 178) there is an illustration showing how the Tlinkit get fish-oil from the salmon *Thaleichthys pacificus* by boiling it in a dug-out heated with stones. In northern European Russia and Siberia beer is prepared by the same method (see L. S. Berg, *The Discovery of Kamchatka and Bereng's Expedition*, Leningrad and Moscow, 1924, p. 13, in Russian).

The Itel'mens

877

north to the Nalachevaya River in the south. The second included Itel'mens living from the Nalachevaya River to Cape Lopatka, as well as the "Near Kurilers." The third group consisted of the Itel'mens of the western coast of the Kamchatka Peninsula (Sedanka-Khayryuzovo). The greatest differences were between the languages of the northern and southern groups. Of the dialects of the Itel'men language, only two have survived to our time—the Khayryuzovo and the Sedanka, which were strongly affected by Koryak and Russian. 197 619

The question of the origin of the Itel'mens remains open. The archaeological remains on the peninsula have not been studied sufficiently. They are represented by semiunderground dwellings, which hold large quantities of neolithic stone implements: arrowheads, spears, hatchets, scrapers, blubber lamps, well-made bone objects and fragments of pottery. These are very close to the Itel'men implements of the 17th and 18th centuries. Similar stone and bone objects were found by the first explorers of Kamchatka—S. Krashennnikov (1737-1742) and G. Steller (1740-44). 192

The first ethnographic data about the Itel'mens were provided by V. Atlasov, who made a journey to Kamchatka from the Anadyr' Fort in 1697, with a detachment of Cossacks and Yukagirs. Atlasov followed the western coast, almost to the southern tip of the peninsula, and collected the first fur-tax from the Itel'mens. He found the Itel'mens at the height of the neolithic technique in making stone and bone implements. His "tales" (reports) abound in ethnographic materials. They provide fairly detailed descriptions of the material culture (villages, dwellings, clothing, methods of preparing food, etc.), the geographic distribution, and individual features of clan organization. Especially interesting are Atlasov's data on pottery-making, for only 40 years later, S. Krashennnikov found no traces of this occupation among the Itel'mens. 175 114 648 323

Economy, Daily Life and Social Relations

Thanks to the remarkable work of Stepan Krashennnikov, a participant in Bering's Second Kamchatka Expedition, we have a detailed account of the material production and social order of the Itel'mens in the first half of the 18th century, when they still retained their original culture. 105 114

They were fishermen who lived in permanent settlements along rivers. Their largest concentration was in the basin of the Kamchatka River. The main fishing season was during the salmon-run, when the fish surged upstream in dense masses to spawn. They fished with nets and hooks. 361 226

Nets were woven of nettle fiber. Fish was cured, made into yukola, and pickled in pits. Fish-heads were always pickled; this was a favorite dish. 286 251

The second important occupation of the Itel'mens was hunting. Kamchatka at that time was very rich in meat and fur animals. But fur animals were also hunted primarily for meat, since there was no market for the furs. V. Atlasov reported that the Itel'mens mixed chopped sable tails with the clay when making clay utensils. 224 323

An important role in the Itel'men economy was played by sea hunting. They hunted seal, fur-seal, and sea-beaver. The southern Itel'mens also hunted whales with arrows poisoned with plant poison. 225 278

None of the northern Siberian peoples engaged as widely as the Itel'mens in gathering wild plants. Most important in their diet were the tubers of sarana (a local name for various members of the lily family), sweet grass stems, the leaves of arnica, various berries, cedar nuts, etc. Plant tubers were dug out with a special digging implement of deer horn, tied to a wooden 222

609 held in any high esteem by them; they had even so bad an opinion of us, that it was with difficulty they were brought to believe what had been told them of the politeness and cordiality of the crews of the French frigates to the inhabitants of Saint Peter and Saint Paul. In proportion however as they heard their countrymen extol our conduct, their prejudice grew weaker. I endeavoured by my conversation and behaviour to destroy it entirely. I dare not flatter myself to have succeeded; but it appeared to me that a complete change at last took place in their sentiments respecting us.

114 609 The disadvantageous impression which they had imbibed of the character and genius of our nation, originated in the perfidy and cruelty exhibited in the person of the famous Beniowsky in this part of the peninsula. This slave called himself a Frenchman, and acted like a true Vandal.

His

114 His history is known. During the trou-
175 bles of 1769 he served in Poland under the
colours of the confederates. His intrepidity
induced them to make choice of him to com-
mand a medley troop of foreigners, or rather
robbers, like himself, whom they kept in
pay, not from choice but necessity. With
Beniowsky at their head, they ransacked the
country, massacring every one they met.
He harassed the Russians, to whom he was as
formidable as to his own countrymen. They
soon felt the necessity of getting rid of so
dangerous an enemy: he was taken prisoner,
and it may be supposed they adopted no
very lenient measures respecting him. Ban-
ished to Siberia, and afterwards to Kamt-
schatka, his fiery and vindictive genius ac-
companied him. Escaped from the moun-
tains of snow, under which the Russians sup-
posed him to be buried, he suddenly made
his appearance at Bolcheretsk with a troop
of exiles, to whom he had imparted a spark
of

114 of his own audacity. He surprised the gar-
175 rison and took possession of the arms; the
governor, M. Nilloff, was killed by his
hand. There was a vessel in the port; he
seized it: every one trembled at his aspect;
all submitted to his will. He compelled the
poor Kamtschadales to furnish him with the
provisions he demanded; and not content
with the sacrifices obtained, he gave up their
habitations to the unbridled licentiousness
of his banditti, to whom he set the example
of villainy and ferocity. He embarked at
length with his companions, and sailed, it
was said, towards China, carrying with him
the execrations of the people of Kamtschat-
ka. This suppositious Frenchman was the
only one they had yet seen in the peninsula;
and from such a specimen of our nation,
they certainly could not love, and had suf-
ficient reason to fear us.

000 M. Schmaleff quitted us at break of day,
and

"Four Years Ago the Library [CMC: i. e., the New York Public Library] acquired the Aleutian manuscript texts recorded by the late Waldemar Jochelson when he headed the ethnological section of the scientific expedition sent by the Russian Geographical Society to the Aleutian Island and Kamchatka. With the assistants Jochelson reached the peninsula in the summer of 1910 and spent the following winter studying the language and culture of the aborigines, the Kamchadals, or, as they call themselves, Itelmens (= 'men'). He recorded a number of texts in Kamchadal and wrote several papers on the Kamchatka and its natives, which have remained largely unpublished. Last year all these manuscripts came into the possession of the Library.

Texts in Kamchadal

The studies, 129 typewritten pages in all, are couched in rather bad English. They include some notes on the geography and history of the region, but have to do chiefly with the Kamchadals, their social institutions, folklore and shamanism, as well as the various elements of their material culture, such as occupations, crafts, dwellings, food, clothes, harness, tools, weapons, armor. There are also some observations on Kamchadal diseases and folk medicine. The papers are somewhat disjointed and repetitious and give the impression of preliminary notes for a monograph. They are supplemented by some fifty photographs, presumably taken

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during the expedition of 1910-11 and intended to illustrate the work that Jochelson had in preparation. They depict aborigines: men, women and children, separately and in groups, as well as landscapes, village streets, homes, dogs, products of native crafts. Three of these photographs are reproduced herewith.

Jochelson's studies include some linguistic material: a few observations on the Russian dialect spoken by the natives, a list of Itelmen terms of kinship, paradigms of Itelmen nouns, pronouns and verbs, and a sketch of the phonology of the language."

"It should be noted that, like Yukagir (Odu), another Palaeoasiatic vernacular, Itelmen [CMC: i. e., the language of the Kamchadals] is well on its way to extinction. Of the 4,137 Kamchadals recorded in the Soviet census of 1926 only about 800 persons inhabiting eight villages in the Talgi district of the Kamchatka Region spoke Itelmen. The rest had become linguistically assimilated to the Russian population. (See Bolshaya sovetskaya entziklopediya, s. v. Itelmenski yazyk and Itelmeny.) There was [4] no Kamchadal writing prior to 1932 when an Itelmen alphabet, made up of Latin characters, was worked out at the Technical School of the Peoples, of the North, Khabarovsk. That year the first Kamchadal primer was printed [CMC: Ntanselqzaalkicen! Itelmenan anselnoan kniga... Budem učit'sa! Itel'menskaya uchebnaya kniga. Napisana brigadoi itel'menov, uchashchikhsya Khabarovskovo tekhnikuma Severa... pod rukovodstvom uchitel'nitzy Ye. Orlovoi. Nauchno-Issledovatel'skaya Assotziatziya Instituta Narodov Severa TsIK SSSR. Leningrad: Uchpedgiz, 1932] and the following year an arithmetic [CMC: Popova, N. S. Arifmetika; uchebnik dlya 1-vo klassa nachal'noi shkoly; perevod na itel'menski yazyk Ye. Orlovoi. Leningrad: Uchpedgiz, 1933] These are apparently the only Kamchadal books in existence."

"This circumstance lends particular interest to the Itelmen texts which are part of the newly acquired manuscript collection. There are in all forty-one of them. With the exception of one item - a brief account of a trip from one village to another by a native, apparently an informant of Jochelson's, they are in the nature of folk tales. The texts, in the original Kamchadal, all typewritten, are provided with an interlinear literal translation, in Jochelson's hand, and with a free rendering, both in an English of sorts. The free translation is often abridged. The editing of the texts must have been carried out by the Russian ethnographer in this country, where he settled in 1922. (1)

1. A group of Kamchadal tales was recorded about 1900 by another Russian ethnographer, Waldemar Bogoras, while he was doing field work in North-Eastern Siberia as a member of the Jesup North Pacific Expedition. He placed these texts at the disposal of Jochelson, who published a free English rendering of nine of them in his monumental monograph on the Koryaks (American Museum of Natural History. Memoirs, v.10, Leiden-New York, 1908, p. 327-340). The whereabouts of the original texts is unknown. Some of these tales are variants of the stories recorded by Jochelson. The text of one Kamchadal tale, with a word-for-word Russian translation is appended to S.N. Stebnitzki's Itelmen grammar [CMC: Itel'menskiĭ yazyk. (Institut

13: Yarmolinsky--4

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(no date) 1947

Kamchadal-2

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narodov Severa, Leningrad. Nauchno-issledovatel'skaya assotziatsiya.
Trudy po lingvistike. Moskva, 1934. 4^o t. 3, p. 85-104)]

Below [CMC: see category 539] are given versions of three of the more attractive folk tales. The translation is based on Jochelson's word-for-word rendering. This occasionally fails to convey a satisfactory meaning, and the present writer, while seeking to adhere to the original as closely as possible, felt justified in deviating from Jochelson's interpretations."

136 lower part of the Kamschatka averaged, I should think, about
 226 twelve or fifteen pounds; the extreme weights, at a rough guess,
 825 being eight and twenty-five pounds.

The Kisutchi is the last of all the salmon to ascend the rivers. It arrives about the 10th or 12th of August, and in consequence is in good condition when most of the other species are uneatable. In the middle of September we found the majority of them clean fish, and it is not till the following month that they usually acquire the blood-stained tinge of the under surface, and the extraordinary snout to which I have just alluded. The latter presents a smoothly founded protrusion about as large as a sixpence, over-hanging the lower jaw, and giving the fish a very comical expression. We learnt from our two hunters that the Kisutchi were caught until November, and Krasheninikov tells us¹ that they are found "during the whole winter in those springs that run into the Kamschatka from the south," which is possibly due to the fact that the water of some of these streams is warm. It appears to be a generally-distributed species, occurring in all the rivers of the peninsula. The flesh is very pale, almost white.

114 6. *Salmo callaris* (Pall.) is the Goletz or Gultsi of the natives.
 136 Krasheninikov says² that "the largest fish of this species, which
 226 lives sometimes five or six years, comes from the sea into the River
 825 Kamschatka, out of which it goes into the rivers that run into it, and by them to the lakes, where it grows almost as big as the *Chavitsi* (Tchervitchi), though it seldom weighs more than twenty pounds. They are found likewise very large in the Bistroy River; there their length is commonly twenty-eight inches, and breadth ten; they are of a dark colour,³ have large teeth, and the lower jaw is crooked with a knob: it seems indeed of a different species. Those of three years old, which have been one year out of the sea, have a long head, are of a silver colour, with small scales, and

¹ "The History of Kamschatka," p. 148.

² *Op. cit.* p. 149.

³ Steller also says, "auf dem Bauch und Flossen Zinnober-roth."

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small red spots; and such as have been two years out of the sea are round and longish, with small heads; and their flesh, which is reddish white, is hard and well tasted. With regard to their size, the first year they are long and small; the second they grow more in breadth than in length; the third the head grows considerably; and the fourth, fifth, and sixth years their breadth and thickness increases greatly: in the fourth year also the lower part to the snout becomes hooked."

Pallas adds that "these fish enter the rivers from the Eastern ocean in great numbers . . . in order to-hibernate, being still without spots. They are said to remain torpid during the winter in the



GULTEI (*Salmo callaris*.)

depths of rivers, in shoals of thousands, until at the return of spring they seek the sea again, from about the 10th to the 20th of May. They surmount cataracts of whatever height by leaping, and in the same manner escape from nets one fathom deep. They force their way into the Kuril Lake near the River Kamschatka,¹ notwithstanding a very high cataract, and hibernate in it in large numbers. Many remain for a long time in the rivers and lakes, but the greater number return in spring to the sea. When they come up from the sea they are without the red tint and spots, and shine with a silvery lustre; during the ascent they become gradually spotted with red, while they acquire a more or less red tint beneath the belly and on the fins, according to the comparative rapidity of the river currents."

Both the above accounts are very difficult to reconcile with that

¹ It is difficult to understand what lake is here meant. The Kuril Lake is at least 170 miles distant from the nearest point of the Kamachatka River.

114 given us by the natives of this fish. In the first place the Gultsi,
 136 as pointed out to us, was a long fish with somewhat rounded sides;
 226 the under surface of a most beautiful salmon-colour, the body
 825 marked with pink spots, and the back and upper surface dark
 greenish. The fish were in perfect condition, the coloration being
 evidently normal, and not due in any way to disease. To a
 piscatorial, though un-ichthyological eye they were Charr; a fish
 with which I was quite familiar in Lapland lakes and rivers,¹ but
 they differed in having the curious, upturned lower jaw to which I
 have already alluded.² The fish that Steller mentions, with their
 great breadth (depth) of ten inches, cannot well be of this species;
 and their migratory habits, and the fact that when they come from the
 sea they are "without the red tint and spots," is, I believe, opposed
 to what is as yet known of the life history of the Charrs. The
 natives distinctly told us that the Gultsi remains in the rivers
 throughout the year.

Two other species of salmon are mentioned by Steller as
 occurring in Kamschatka:—the Kundsha (*S. leucomænis*) and
 Mykysha (*S. purpuratus*), but we did not meet with either of them.

133 Late in the afternoon we arrived at some open grassy pools, the
 136 head of a small affluent of the Kamschatka River. Mallard and teal
 were abundant, and having refilled our larder, we turned our
 attention to the numerous salmon that were splashing about in the
 shallow water. Whether owing to the fact that the stream was
 slightly warm or not I cannot say, but the majority of the fish were
 in better condition here than we had hitherto generally found them,
 and were in consequence less easy to gaff. After a few minutes'
 waiting we were, however, able to obtain our supper in the shape
 of two or three fine Kisutchi of from ten to fifteen pounds weight.
 000 Salmon is never eaten to such perfection as in camp-life, where the
 interval between its death and digestion is reduced to a minimum;

¹ In some of the lakes in Lapland the Charr grows to a very large size. I have
 seen one which scaled over fourteen pounds.

² *Vid. ant.* p. 98.

000 and whether boiled or fried in steaks, the fish has a delicacy of flavour that is rarely met with at a civilised dinner-table. But, of all methods of cooking it, one is pre-eminent in its excellence. Cleaned, split, and gutted, the salmon, which should be a small one, is impaled upon a Y-shaped forked stick, and placed half over the fire, so that it may be exposed to the occasional action of both smoke and flame. A certain amount of attention is necessary to see that it does not get too much of either, and care should be taken to turn it tolerably frequently. But if properly done—and, those who have tried it will bear me out—the dish is one fit for the gods, and loses nothing from the simplicity of the necessary apparatus.

—We broke camp at noon on the following day, being within easy distance of Sherowmy, where we calculated on beginning our river journey. A heavy shower fell as we were striking the tents, wetting much of our baggage and our ornithological specimens before we could get them under cover, but the weather soon cleared, and we continued our march. Our long cavalcade proceeded in Indian file over the desolate and monotonous stretches of bilberry-covered open and stunted birch-thicket,—a type of country which, however exhilarating beneath a bright sun, is depressing to a degree under grey skies and driving rain. The wind held steadily from the west, however, and having made sure of the direction in which Sherowmy lay, we left the party, and turning our horses towards the river, devoted the remainder of the day to a search for bears. We had no sooner taken up our positions by the river-side than the wind shifted, fell light, and then shifted again, and all hopes of getting a shot vanished. Of there being bears in the vicinity we had abundant evidence, for the banks of the river were trampled in all directions with their fresh footmarks, among which it was easy to recognise those of an old animal of great size.¹ The

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¹ Some of these Kamchatkan bears are enormous. One skin in my possession measures eight feet three inches in length, in spite of the greater part of the head being wanting.

114 remains of many half-eaten fish lay on the banks. The bears are
136 said by Kittlitz and others only to eat the head and upper part
when the salmon are plentiful, but in almost every case we found
that, though the head had been crunched up, it had, together with
the tail and intestines, invariably been rejected. We were never
fortunate enough to witness these animals fishing, but we were
told that they walk slowly into the water where it is about eighteen
inches in depth, and facing down stream, stand motionless awaiting
their prey. The incautious fish, swimming heedlessly up the river,
doubtless mistakes the bear's broad legs for a rock or tree-stump,
and those who have once witnessed the almost lightning-like
rapidity of a stroke from Bruin's fore-paws will have no difficulty
whatever in completing the drama for themselves. The fish is
apparently always taken to the bank to be devoured, for even
the small ones do not seem to be eaten whole.

552 Sherowmy, or Sherowm,—for the Kamschatkans are fond of
144 clipping the exuberance of their words, and turn Kamakoffakaya
157 into Kamaki,—is a pretty little village of nine houses and forty-
161 three inhabitants, situated on a branch of the Kamschatka River
177 close to its junction with the latter. To the south lie a few acres
361 of level grass and land enclosed by rough fencing, which give a
home-like effect and an air of permanence which is wanting in
most Kamschatkan settlements; while to the west and north flows
the river, its banks thickly clothed with trees. The people,
although a more or less mixed race, as are those of all the villages
we had hitherto visited, nevertheless exhibited strong evidences
of their Kamschatdale origin, and the high cheek-bones and
general duskiness of complexion were in some cases very notice-
able. They were very civil and willing to help us; and later in
our journey we learnt to hail the preponderance of the Kamschat-
dale element with pleasure, for we then felt sure of meeting with
none of the surliness of demeanour and barefaced extortion that
seemed to be the leading characteristics of the half-breed Siberian
Russians.

000 we paddled out into the current, and in another ten minutes the village was lost to view.

114 In Findlay's "North Pacific Directory" it is stated, though upon
135 what authority is not clear, that the Kamschatka River "is said to
136 be capable of admitting vessels of 100 tons about one hundred and fifty miles up the stream." This, however, is not correct, or at any rate is very misleading, for the river is beset throughout with sand-banks which in many places apparently lie completely across the stream. Thus, opposite Kluchi village there was only an average of seven feet of water, while both above and below we got depths of twenty or thirty feet and more. The sand-banks also are very unexpectedly placed, and the navigation of the stream by a large vessel, even if possible, could only be accomplished by the aid of an elaborate system of buoys, which, I need hardly say, is not likely to be instituted for many a year to come. From some versts above Kluchi to the mouth of the river, except at the Tchoaki or narrows, to which I shall have occasion to refer presently, many islands are formed by the bifurcation of the stream, some of them of large size, and the river increases considerably in breadth. Opposite the village it is said never to freeze entirely over, a fact the people attribute to the existence of hot springs in the river bed. They also told us that salmon remain here throughout the winter, though not in any great numbers.

Among these islands there appeared to be more duck than we had been lately accustomed to see in the lower part of the river, and we here obtained the Shoveller (*S. clypeata*) for the first time. Landing to replenish the larder at some small lakes towards the hour of sunset, we remarked both snipe and wild geese, neither of which we had previously met with, but it was too dark to distinguish the species. Verglaski followed us on occasions such as these with the stolid expression and steady gait he always affected. Nothing short of a bear, I believe, ever roused him to any less dignified pace than a walk, and as he slowly followed us, I had a lurking suspicion that he regarded our occupation as a rather

Ka our attention to tracing the existence of such similarities be-
144 tween the former type and the peoples who live in those parts
of Asia lying beyond our boundaries. Resembling the Kam-
chatka type, combinations of a broad nose with a small size
of the face are encountered in South China, Indo-China, Indo-
nesia, on the Philippines and Formosa, and partly in Japan.
However, because of the absence of data collected by the same
method of observation, the comparison of the Kamchatka type
with the south Asiatic Mongoloids becomes an extremely dif-
ficult problem.

000 One hundred and twenty-two male Kórean inhabitants of the
northern provinces of Korea, studied by me with the special
purpose of making this comparison, turned out to be more
closely related to the Reindeer Koryak and the Chukchee than
to the Lamut and the Buryat. The average rating of the incline
of their nostrils is 1.71, the protrusion of nasal wings--2.09.
A considerable frequency of brown shades of skin coloring
(55 percent of No. 10 and darker), moderately developed cheek-
bones, and small facial height (131 millimeters)--all these
traits make for a greater similarity of the Korean and the Kam-
chatka types, even though this similarity is far from being
complete. Specifically, the mandible diameter of the Koreans
is not large (112 millimeters), the convex shape of the nasal
profile is met more [Tables 1 and 2 on pp. 10-15 and part of
pages 16-17 of the original text] [16] frequently than the concave
shape. (2). However, from the point of view of racial com-

2. Scientific literature contains indications of the con-
siderable breadth of the lower jaw of the aborigines of
Burma.

position the Korean type evidently contains a north Chinese
element, so that it cannot be looked upon as a characteristic
representative of the south Asiatic Mongoloids.

Ka The difficulties that naturally arise in the course of the at-
141 tempts to organize large-scale anthropological research in
121 southeastern Asia compel us to shift our attention to the
● 114 craniological materials, especially since scientific literature
contains good descriptions of the south Asiatic series. Un-
fortunately our museums are completely lacking in skulls
C which could be regarded as belonging to the representatives of
[64]the Kamchatka type. The custom of burning corpses, prevail-
Ks ing among the Koryak and among some Chukchee, prevents the
[74] collecting of such skulls. Nevertheless, a specific task of

Ka gathering skulls somewhere in the area of the Chaun Bay must
141 lead to fruitful results and may be regarded as one of the next
121 tasks of our study.

● 114 3. Finally, we should not forget that the conclusion that there exists a profound anthropological difference between the Paleo-Asiatics and the American Indians has been made on the basis of very superficial scholarly ideas about the racial peculiarities of the native population of North America. Many peoples of North America (for example, the Northern Athabascan Indians) have generally remained uninvestigated and the scientific data available with regard to other peoples are confined in most cases to a few measurements and to the most sketchy kind of description. The existing craniometric data, insofar as they lack the most essential measurements, such as those of the nasal profile and of the face as a whole, are completely inadequate. It follows, therefore, that we should undertake special projects of studying craniological collections of the American museums.

Ka 4. Paleoanthropology of Japan may provide important leads
174 to the study of the possible migration routes via islands into Kamchatka. If it is true that the ancient population of Japan was of the Ainu race, the route via the Kurile Islands is excluded in the case of both the Eskimo and the Kamchatka types. (3)

3. If we shall regard the Ainu type as an original Proto-Mongoloid form--a hypothesis which, though improbable, cannot yet be discarded.

[17] However, the paleoanthropology of Japan is so poorly developed (in spite of the relative abundance of material) that the hypothesis presuming a very ancient character of the Mongoloid elements encountered on the territory of Japan, and holding that at least one of the population types which inhabit Kamchatka may have penetrated there via the Kurile Islands may not be regarded as finally disproven.

000 As a result, the organization of the exploration of paleo-anthropological materials contained in the Japanese museums is also one of the next tasks of our future study.

5. In studying the problem of the continental migration route along the Okhotsk seaboard, we must define more accurately the outline of the area [basic unit in biogeography] of the Eskimo type, which seems to skirt the northeast of Asia. With this purpose in mind, we shall in the nearest future investigate

Kamchadal RY3
Ainu ABC

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with them, and since they moved back and forth between the mainland and the nearest island, and, on the other hand, the Ainu, too -- who, as Steller says, roam about on the sea as the Tartars do on land -- repeatedly came to Kamchatka, a mixed people made up of Italmen and Ainu was formed on the entire southern part of the peninsula and showed many differences in outward appearance and in language from the Kamchadal living farther north (5). It is therefore not surprising that in the be-

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5. Steller, op. cit., pp. 7, 23;
Krashennnikov", op. cit., Vol. I,
p. 143; Vol. II, p. 4.

ginning the Russians took the inhabitants of southern Kamchatka for the same people as those inhabiting the islands, the Ainu, and designated them, like the latter, with the name "Kuriles" (6).

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6. Hence the contradiction between the earlier assertions by Müller in his article, "Geographie und Verfassung von Kamtschatka aus verschiedenen schriftl. und mündl. Nachrichten gesammelt zu Jakuzk, 1737 /Geography and Organization of Kamchatka from Various Written and Oral Reports Collected in Yakutsk/" (in the appendix to Steller's Beschreibung von Kamschatka /Description of Kamchatka/ and those by Steller and Krascheninnikof. Müller (op. cit., p. 18) has the Kuriles living on Kamchatka along the east coast as far as Awatscha and on the west coast as far as the Kompakowa River; he speaks of Bolscherezki Kuriles (p. 21); he regards the inhabitants of Schumschu, who, moreover, he has coming from the north, as Kuriles just like those on Poromuschir (p. 45), etc. To be sure, for the Kurile

Kamchadal RY3
Ainu AB6

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6. (cont.)

Islands south of Onekotan, Krascheninnikof gives a faithful translation of Müller's remarks, but for the northern ones, as well as for southern Kamchatka, he ignores them completely, since here he was able to rely upon his own experiences and observations, as well as Steller's. Later (Samml. Russ. Gesch., Vol. III, 1758 p. 79), Müller agreed with the assertions by Steller and Krascheninnikof and declared that it was nothing but "common usage" among the Russians on Kamchatka to call the inhabitants of the first island and of the mainland to the south of Bolscherezk "Kuriles," whereas they were nothing but Kamchadal with a different language dialectally.

And they carried the same designation, in adjectival form, over to many localities in southern Kamchatka, as is shown by the names Kurilskoje /128/ osero, Kurilskij Ostrog located on an island in the lake named, Kurilskaja Lopatka, etc.

As for the origin of the name "Kuriles" for the Ainu on the island chain to the south of Kamchatka, among the Russian writers since the days of Golownin it became, I might almost say, a custom to derive the name of the people from that of the islands, and the latter from their smoking volcanoes

(kuryashchiyasya sopki) (1). Steller, however, has already

1. Golovnina, Zap. o prikluch. ego v plienu u Iapontsev, v" 1811, 1812 i 1813 g., Pt. III, St. Petersburg, 1816, p. 158; A. Sgibnev, "Bunt Ben'evskago v" Kamch. v" 1771 g. /The Revolt of Ben'evskii in Kamchatka in 1771/" Russk.

Ainu AB6
Kamchadal RY3 ●

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1. (cont.)

Starina, 1876, March, p. 534).

Polonskij ("Kurily."-- Zap. Geogr.

Obshch. Po Otd. Etnogr., Vol. IV,

1871, p. 369) went even a step further

in that he thought that the name derived from the smoking volcanoes

were all the more likely preserved

since to the approaching mariner these

islands emerged out of the fog in which

they were almost constantly wrapped, and

thus seemed to be smoking themselves.

This derivation of the name "Kuriles"

is also repeated in Bickmore's article

on the Ainu (Amer. Journ. of Science,

May, 1868, p. 18). As an oddity I

might give Tronson's assertion that the

name Kuriles for the islands came from

a lake of the same name (Kurilskoje

osero) located in the south of Kamchatka,

whose inhabitants had most likely emi-

grated to the islands (Tronson, Pers. Narrat.

of a Voyage to Japan, Kamtsch., Siberia,

Tartary, etc. in H. M. S. Barracouta,

London, 1859, p. 158).

A Steller, however, has already

K pointed out that the name Kuriles customary among the Russians

101 for the inhabitants of the like-named islands was connected

175 with the name that the Italmen from Bolschaja reka to Lopatka

give to this people and which sounds like "Kuschi" or "Kusi" (2).

2. Steller, op. cit., pp. 6, 7, 30.

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[114] He himself, however, erroneously derives this latter name from
a special way of dancing customary among this people, that

"Kuschi" would mean something like "dancing" or "jumping" (3).

3. Steller, OR Cit., p. 248, note 2.

Feudal Japan A02
Kamchadal RY3
Goldi RX3
Southeast Siberia RX1

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FJ.
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3. (cont.)
of the Kamchatka Region/"(Poln. sobr.
uchen. puteshestvii po Rossii, Vol. II, p. 49).

says the same, but more vaguely and evidently repeating Steller;
according to him, however, Italmen needles are supposedly called
"schischj." and, accordingly, the Japanese, "Schischaman."

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The following will show that this explanation is wrong and based
on a misunderstanding. Names for the Japanese quite similar
to those used by the Kamchadal are used by the Amur peoples,
at least those on the island of Sakhalin and along the lower
course of the Amur. The Gilyak on the mainland and on the

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island call them "Ssisam" (4), and the Olcha and Goldi, "Ssisan" (5).²

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4. Therefore, when in a handwritten docu-
ment from 1744 found by Middendorff in the
archives of Udskoi Ostrog there is mention
of the "Ssysaizy," who are said to have
destroyed a vessel in the mouth of the Amur
(cf. his Reise in den äuss. Nord. etc., Vol.
IV, p. 165), it is undoubtedly the Japanese
who are being referred to by their Gilyak
name transformed by the Russians. Midden-
dorff himself, by the way, had heard the
name "Ssisan" among the Gilyak along the
Sea of Okhotsk, but he thought that it re-
ferred to the southern Kurile Islands (cf.
Bull. de la cl. physico-math. de l'Acad.
Imp. des sc., Vol. IV, p. 233; also Beitr.
zur Kenntn. des Russ. Reiches, Vol. IX,
Part 2, p. 615).

† [Footnote (5) appears on p. 409--Analyst]

Southeast Siberia RX1

Feudal Japan AB2

Kamchadal RY3

Ainu AB6

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"Ssissa" (5). In view of the lack of any contact between the Amur

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5. The Chinese traders on the Amur and Sungari use the same name for the Japanese. Even in the Sungari region Venault heard of a "Si-san" country to the north, which he hoped to reach on his trip down the Amur (1850). On the way, he was told by Chinese traders that they themselves never went to Si-san, but only traded with it through the mediation of the Jupi-taise. On the basis of all the information that he had collected, he suspected that "Si-san" was the island of Karaftu (Sakhalin) (see his "Excurs. dans les parties intér. de la Mandchourie" -- Nouv. Ann. des Voyages, fifth series, Vol. XXX, 1852 [Vol. II], pp. 207, 215, 222, 224).

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In view of the lack of any contact between the Amur peoples and the Kamchadal and their completely different languages, the almost identical name that they have for the Japanese indicates that they must have taken it /193/ from the same source. And this source is easily found. It is the Ainu: for the Amur peoples, the Ainu of Sakhalin; for the Kamchadal, the Ainu of the Kuriles. Just as the one bridge, Sakhalin, leads from Jesso /Yesso/, the main island of the Ainu, to the Amur region, so the other bridge, the island chain of the Kuriles, leads from Jesso to Kamchatka. It is known from Japanese as well as European sources that the Ainu of Jesso have a similar name for the Japanese. In the description of Jesso written in the seventeenth century by the Japanese Kannemon and translated by Titsingh (1),

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1. "Jeso-ki, ou Descr. de l'île de Jesso," etc., compiled by the interpreter Kannemon and published in 1632; translated by Titsingh,

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342 The next Paleo-Asiatic people, the Kamchadal, lived
175 through the winter exclusively in earth yurts at the time of Steller
and Krascheninnikof. One finds a detailed description by the two
travelers and in Steller there is even a plan and a view of the
interior (7). Apart from minor details in its interior arrangement

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7. Steller, Beschr. von dem Lande Kamtschatka /Description of the Country of Kamchatka/, Frankfurt and Leipzig, 1774, p. 212; Krasheninnikov", "Opis. zemli Kamchatki /A Description of Kamchatka/" Poln. sobr. uchen. putesh. po Rossii, izdav. Imp. Akad. Nauk", Vol. II, St. Petersburg, 1819, p. 37).

/334/ the Kamchadal earth-yurt showed an interesting deviation from the one of the Gilyak in that in it the outer, covered passageway leading to the door became a channel, which, with its interior opening directed toward the hearth in the middle of the yurt, served to produce a strong draft when a fire was made, but afterwards, when the fire had gone out, was closed at its outer end. According to Steller (1), only children were permitted

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1. Op. cit., p. 214.

to crawl in and out of the yurt through this channel (2); the smoke

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2. According to Krascheninnikof (op. cit., p. 40), also women and kojektschutsch or kojachttschitsch (Steller, op. cit. p. 351, note), i. e., men who behaved like women on the other hand, if a man had done it, he would have exposed himself to the derision of all those present. As a consequence of garbling the Kamchadal designation for the outer opening of this channel (schoponatsch), the Russian Cossacks call it shupan.

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hole directly above the hearth, from which an oblique beam with deep notches led down to the floor of the yurt, served the adults for entering and leaving. As Steller reports (3), on account of

3. Op. cit., pp. 8 and 240.

their earth yurts, the Kamchadal of the Penshini (Okhotsk) Sea were called "Namalau" or "Namalan," i. e., living in subterranean houses, by their northern neighbors, the Reindeer Koryak -- a designation from which Gerland derives the name Namollo for the Eskimo or Juft /Yuit/ -- as they call themselves -- who migrated back from America to the Asiatic coast of the Bering Sea (4).

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4. G. Gerland, "Zur Ethnogr. des äussersten Nordostens von Asien /On the Ethnography of the Extreme Northeastern Part of Asia/" (Zeitschr. der Gesell. für Erdkunde zu Berlin, Vol. XVIII, 1883, p. 221). I am not able to decide whether this derivation is justified, but in any case Gerland has completely misunderstood the above statement by Steller, in that he thinks that the Koryak designate with the first of these names (Namalau) the Kamchadal living along the Kamchatka River, and with the latter (Namalan) the Tungus, likewise because of their earth yurts. According to Steller, these names refer neither to the one nor to the other, but both alike to the Kamchadal (Italmen) along the Sea of Okhotsk (Penshini /Penzhina/). He expressly states about those living along the Kamchatka River that the Koryak call them Jutilitan, but is unable to give any reason for it (p. 8); concerning the Tungus, however -- who, by the way, have no earth yurts at all -- he notes only (p. 240) that they, in spite of their frequent raids extending to the Penshina River even before the arrival of the Russians,

Kamchadal RY3
KORYAK RY4

/334 cont. /

4. (cont.)

knew nothing of the Kamchadal. One can explain such a misunderstanding of Steller's remarks as happened to Gerland in part by Steller's antiquated style and in part by the frequently (and even at the place concerned, p. 8) exceeding faulty and incorrect punctuation in this publication of his work. As I have already pointed out at another place (Reis. u. Forsch. im Amurlande, Vol. II, p. 762, note 3), Pallas said of it that it "was printed from a rough draft and in the hands of the publisher (J. B. S.) became loaded with the most inexcusable copying and printing errors revealing a great ignorance (Neue Nord. Beytr., Vol. II, p. 255). One will be convinced of the accuracy of this opinion by Pallas on every page while reading Steller's work. For this reason I believe that the apparent difference in these two Koryak terms for the Kamchadal can be traced to merely a printing error. Steller also says that the sedentary Koryak along the Sea of Okhotsk are called "Nūmala akalila," i.e., sitting, resting, by their countrymen who roam with reindeer. Could it be, however, that this "Nūmala," like "Namalau," is also a reference to their subterranean dwellings?

Some, the sedentary ones, of the Koryak, also a Paleo-Asiatic people, retained the earth yurt to this day, insofar as they have not already adopted Russian customs and hence also Russian dwellings, for example, according to Ditmar (5), /335/ in particular

5. "Ueber die Koräken und die ihnen sehr nahe verwandten Tschuktschen /On the Koryak and the Chukchee Very Closely Related to Them/" (Bull. de la cl. hist. -phil. de l'Acad. Imp. des sc. de St. Petersb., Vol. XIII, pp. 104, 107, 109; Mél. russes, Vol. III, pp. 8, 12, 16).